

Christ Exalted: 33

LOST SINNER

Sought, and saved by CHRIST:

Gods people are an Holy people.

Being the summe of divers Sermons Preached
in *SUFFOLK*;

By *HANSERD KNOLLYS.*

Who for this Doctrine had the Meeting-house doores
shut against him, and was stoned out of the Pulpit (as he was
preaching) by a rude multitude; who were gathered to-
gether, and set on by a Malignant High-
Constable.

Which hath been proved by divers Witnesses of good
reputation, before the Honourable Committee of Examination
at *London.*

GALAT. 4. 16.

Am I therefore become your enemy, because I tell you the truth?

ACTS 21. 30.

*And they took Paul and drew him out of the Temple, and forthwith
the doores were shut.*

JOHN 10. 32.

For which of these Works do you stone me?

1 PET. 4. 13.

But rejoyce, in as much as ye are partakers of Christs suffering.

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TO
THE HONOURABLE
Committee of Examinations:

Grace and Peace from G O D, through CHRIST.

HONOURABLE,



I may be judged an act of great boldnesse in me (who am under the Examination of this Honourable Committee, to dedicate my poor labours, at Debenham, and Stradbroke, to your patronage; especially to publish them to the world, had not the hard reports of some persons (too much credited by many) constrained me to vindicate; first the truth, and in the next place to give satisfaction to many, who have heard those reports, I should not have been so bold; the conscience of mine own inability, and the knowledge of the profitable labors of many both learned and godly, hath to this time, and still had justly hindered me from publishing any thing by print to the view of the world: Wherefore I (being enforced to print my Sermons) present them to your Honours; wherein you have the summe and substance of all that I preached in Suffolk (as many witnesses have testified.) For my main endeavours there, was to exalt Christ, and to presse my hearers to sanctification in heart and life. And if the Lord shall please to make my poor labours a blessing to any, he will get glory, and I have my reward with him. Howsoever, I humbly submit both my self and my Book, to the Examination and determination of this Honourable Committee.

Your Honours to serve you in the Lord,

HANSARD KNOLLYS.

COL.

COLOSS. 3. 11.

Christ is all, and in all.

He Apostle *Paul*, who was a chosen vessell unto the Lord, to bear his Name before the Gentiles, Acts 9. 15. wrote this Epistle to the Saints and faithfull Brethren in Christ, which were at Colosse; Chap. 1. vers. 2. And as the Ensign-Bearer of His glorious Name, displayed the Magnificencie, and transcendent Excellencie of Christ, in the words of the Text; *Christ is*

all, and in all. And that he might lift up Christs All-sufficiency, he nullifies all other excellencies whatsoever, chap. 3. vers. 11. where he gives the Colossians to understand, that the advantage of a Jew above a Gentile, the dignity of a Scythian above a Barbarian, or the Immunities of a Freeman above a Bondslave, however esteemed amongst men, are nothing without Christ; *Who is all, and in all.* These words have their dependence upon the exhortation unto Mortification, chap. 3. vers. 5. which exhortation the Apostle pressed upon the Colossians, by telling them vers. 9. 10. they had put off the Old man, with his deeds, and had put on the New man, &c. Where (that is) in which state of Regeneration, there is neither Greek, nor Jew, &c. but *Christ is all, and in all.* The Lesson to be learned hence, is this; To wit,

Doct. *Christ is all and in all, in the New man.*

Two things need some explanation in this Doctrine; viz. First, Who is here meant by the New man? And secondly, how *Christ is all, and in all, in the New man.* By the New-man here, we are to understand (as was intended by the Apostle) a true Believer, or a faithfull Brother in Christ, one sanctified in Christ Jesus, called a Saint; who is redeemed in the spirit of his minde, and hath put on the New man, Ephes. 4. 23. 24. Which is done, when by the mighty operation of the holy Spirit, in the Promises given unto us, we are made partakers of the Divine Nature, 2 Pet. 1. 3. 4. *Non per participationem Essentia, sed per communicationem Spiritus, & gratia eius.* Gal. 4. 6. Ephes. 4. 6. Thus being by the Spirit and Faith united

with

with Christ, we are made a new creature, or creation, 2 Cor. 5. 17. have a new heart, Ezek. 36. 26, 27. and walk in newnesse of life. Rom. 6. 4. And such may be said to have put on the New man, the sum then is this; *Christ is all, and in all, in every true Believer, in every justified-sanctified person, who hath a new heart, and walks in newnesse of life.* Touching the second particular, to wit, *How Christ is all, and in all, in the new man.* The Lord JESUS CHRIST (who is all in himself, for in him dwelleth all the fulnesse of the Godhead bodily, Col. 2. 9. which was the pleasure of God, that in all things he might have the preheminance, Col. 1. 18, 19.) *is all and in all, in the new man.* First, Fundamentally; I mean Christ is the Foundation of all, 1 Cor. 3. 11. For other Foundation can no man lay then that is laid, which is Jesus Christ; I say Christ is the foundation of all that faith, repentance, love, and other graces, gifts, and fruits of the Spirit, which are in every true Believer: He is a living Fountain full of grace, and from his fulnesse have we all received grace for grace, John 1. 14. 16. Secondly, communicatively; I mean, CHRIST doth communicate all unto the new man; to wit, life, light, grace, and glory, &c. We have nothing but what we have received, and we have received all from his fulnesse, Ephes. 4. 7. John 1. 16. The titles given to Christ in the Scripture of truth, will make this appear more fully, *viz. That Christ is all in the new Man, or in every true Believer:* I shall instance some.

First, *Christ is our life*, Col. 3. 4. *Christ is the life of a Believer, even eternall life.* 1 Joh. 5. 11. 12. That is to say, the everlasting spirituall well-being of a Believer, is by union and communion with Jesus Christ, in whom he lives a life of Grace here, and with whom he shall live a life of glory hereafter. Yea, all those spirituall breathings, of the hunger-thirsting soul, after the enjoyment of God in any of his holy Ordinances, are from Christ; and from him are all those quickening, and all that life we have in prayer, preaching, conference, and other spirituall duties. In a word, the spirit of life himself, who so sweetly refresheth the weary soul, comforts the sorrowfull heart, and quickens the sanctified affections, is from Christ; And he is called the Spirit of the Son, Gal. 4. 6. whom God sends forth into the hearts of his children.

Secondly, Christ is the true light of every Believer, or in the new Man. That was the true Light, Joh. 1. 9. even Jesus Christ, who inlightneth the eyes of our understanding, that we may know what is the

the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatnesse of his power to us-ward who believe, Ephes. 1. 17, 18, 19. And though the hearts of men and women be very dark, yet God who commanded the light to shine out of darknesse, hath shined in our hearts (who are Believers) to give light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. 4. 6. And the Apostle tels the sanctified Ephesians, that they were sometimes darknesse, but now ye are light in the Lord, Ephes. 5. 8. And indeed, all that heavenly knowledge, and spirituall understanding, which Believers have in the Mysterie of the Gospell, they had it from Christ; In whom are hid all the treasures of Wisdome and knowledge, Col. 2. 2, 3.

Thirdly, Christ is the bread of Life to Believers, Joh. 6. 35. 48. 51. He is the spirituall meat and drink of our souls, who believe in him, they that eat him shall live by him, Joh. 6. 55. 57. All that Spirituall nourishment, and soul-refreshment, which believers have in promises, duties, Ordinances, &c. is from Christ, whose flesh is meat indeed, and his blood is drink indeed, communicated by his holy Spirit unto his people in those duties, promises, Ordinances, &c. Christ is milk and wine, to be had without money, Isa. 55. 1. that will quench the thirst of the new-born babes in Christ, which so much desired the sincere milk of the Word, that they may grow thereby, 1 Pet. 2. 2, 3. and that will make the mournfull spirit of a doubting, or backsliding Believer, to have a cheerfull countenance, when his broken heart is cheered and warmed, yea melted, and comforted with the blood of Christ his Redeemer. Christ is water of Life, a pure River of Living water cleer as Chrystall, flowes from this Fountain in the hearts of Believers, Revel. 22. 1. 17. Joh. 7. 37, 38. and Joh. 4. 10. 12, 14. This will satisfie the thirly soul, as Christ promised, Matth. 5. 7. 11. therefore he cryed, If any man thirst, let him come to me and drink. Christ is the tree of Life, which beareth twelve manner of fruits, and yeildeth her fruit every moneth, whose leaves are for the healing of the Nations. Revel. 22. 2. Christ is said to make a feast of Wine and fat things full of marrow, Isa. 25. 6. and he thus speaks to Believers, *Eat, O Friends, drink, yea drink abundantly, O my beloved*: Cantic. 5. 1. I might be exceeding large in particularizing many other his titles; as namely, Christ is a Believers justification, sanctification, redemption, 1 Cor. 1. 30. He is also our peace, Ephes. 2. 14. our Righ-

Righteousnesse, Jer. 23. 6. our advocate with the Father; 1 John 2. 1, 2. Our King, High-Priest, and Prophet; our Father, Husband, Brother, our all. Thus it may appear that Christ is all in the New-man: But how is Christ all in all, in the New-man? I conceive, it is spoken by way of preheminance, as it is expressed, Col. 1. 18, 19. That is, in all which is in the New man, or in a Believer, Christ ought to have the preheminance; First, as he is the Authour thereof: For instance, that precious faith of Gods Elect, which is in the New man, is an excellent Grace, but yet Christ must have the preheminance above that faith, because he is the Authour of it, Heb. 12. 2. and so above all other graces, gifts, and fruits of the Spirit.

Secondly, as he is the preserver of all in the New man, every Believer is called and sanctified by God the Father, and preserved in Jesus Christ; Jude 1. And the Believer is not onely preserved in the state of Grace by Christ, but the grace of God wrought in him, to wit, Faith, &c. is by Christ preserved also; namely, by the intercession of Christ. *I have prayed for thee that thy faith fail not.*

Thirdly, as he is the finisher, who strengtheneth, stablisheth, and perfecteth all in the New man. Christ is not onely the Authour, but the finisher of our Faith. Heb. 12. 2. He is the *Alpha* and *Omega*, the beginning and the ending, of all those graces, gifts, and fruits of the Spirit, which are in the New man. Revel. 1. 8. Thus *Christ is all, and in all, in the New man.* He is the Authour, Preserver, and finisher of all; He purchased all, He is the Donour of all, He is the beauty of all, the summe of all, the perfection of all in the New man.

Reason.

This was the good pleasure of the Fathers will, that all fulnesse, all sufficiency, all spiritualnesse, should dwell in Christ, and should by Christ be communicated to his people, that in all things Christ might have the preheminance, Col. 1. 18, 19. And thus God will have it done to the Man Christ Jesus, whom he delighted to honour, for the service Christ did unto his Father in the Redemption of his people, therefore he gave him a Name, above every Name, *Christ in all, and in all.* Which honour and dignity, Christ will at the last day prostrate at the feet of his Father, that God may be *all in all.* 1 Cor. 15. 28. Moreover, this being the designe of God, that Christ should communicate all grace, gifts, &c. unto his people. It was requisite, that all fulnesse should be in Christ, and so we reade, John 1. 14. 16. Yea, the great necessity of the Lords redeemed ones, to have a constant supply of grace, and spirituall gifts, also a continuall

shall groweth of the fruits of the spirit, requires this all-fulnesse to be in Christ.

Seeing *Christ is all and in all*, in the New-Man; Let us hence be Instructed. First, to prize Christ highly, to set an high esteeme upon Christ, to let him have the preheminence, who is *all in all*. It is that which the Prophet complayned of, Isa. 53. 3. He, to wit Christ, was despised, and rejected of men, and we esteemed him not. We are apt to slight Christ, and to disesteem him, because we discern not that beauty, excellency, riches, and glory, which is in Himselfe, we are ignorant of the worth of Christ, and know not our neede of him, and therefore we do not so prize him, as we ought. These two considerations, I desire, to propound, as motives, to prize Christ. First, Christ his worth, which I may hint unto you in three perticulars, to wit, 1. The unvaluable preciousnesse of his blood, which hath in it a cleansing vertue, 1 John 1. 7. 9. And the blood of Jesus Christ his Son, cleansed us from all sin, thereof, we are said, to be justified by his blood, Rom. 5. 9. Let me aske you, who now believe, How did you esteem of this precious blood, of Christ? When you were sighing-out your mournfull requests to God in secret corners, For one drop of Christs blood, one dram of the grace of God, and faith of God his Elect, one word of promise, one smile of a reconciled Father, or one beame of the light of Gods countenance, did you not prize the blood of Christ above all corruptable things, as silver, gold, honour, riches, pleasure, &c. Did you not esteem the least drop of it more precious, then all creature-comforts whatsoever, as freinds, liberties, and and life? Again the precious blood of Christ hath a purging quality, Heb. 9. 14. The blood of Christ shall purge your consciences from dead workes, to serve the living God. Sin doth both contract guiltinesse and pollution, and therefore the blood of Christ doth both cleanse, and purge, pardon, and purifie, therefore we are also said, to be sanctified by the blood of Christ; Heb. 13. 12. Wherefore Jesus also, that he might sanctifie the people with his owne blood: Suffered without the gate. Oh beloved, what can be esteemed so precious to a gracious heart, as this blood of Christ, which washeth away all those defilements, and uncleanneses, which through our corruptions cleave unto us, even in our best actions, and holy duties: Such of you, (as have many times groaned in prayer to God under the feeeling sence and sight of any corruption) know by experience, what high esteeme you have had of the blood of Christ to save you from your uncleannesse.

Secondly,

Secondly, the unsearchable riches of his grace, Ephes. 3. 8. To me who am lesse then the least of all Saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ. Christs riches are of such an height, depth, length, and breadth, that passeth knowledge, yea thus much is spoken of the love of Christ, Ephes. 3. 18. 19. Also faith in Christ is called precious faith, 2 Pet. 1. 1. To them that have obtained the like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ; yea, all the Graces of Christ are the riches of the poore Saints, Jam. 2. 5. God hath chosen the poor of the world, rich in grace, &c. Tell me, beloved, how did you esteem of the riches of Christ, when you being poor in spirit, mourned for Christ and his grace, when you discerned faith, love, humility, &c. in others of the children of God, did you prize it highly in them? Did you not account them happy, rich, and blessed, whom Christ had enriched with those jewels, and adorned with such graces? Ah how much more should you now prize CHRIST, in whom is all fulnesse of these unsearchable riches, and especially considering, that from his fulnesse you have received grace for grace, Joh. 1. 14. 16.

Thirdly, the glorious liberties of his Spirit: For where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17. Not any carnall liberty to sin, and so fulfill the lusts of the Flesh, Gal. 5. 13. but Spirituall liberty, and freedome from sin. I mean not a perfect and totall freedome from all sin, as if the people of God could never sin after conversion. For if we say that we have no sin, we deceive our selves, and the truth is not in us, 1 John 1. 8, 10. But I mean a freedome: First, from the guilt of sin, Rom. 8. 33. And the Apostle saith, Coloss. 2. 13. *That he hath forgiven us all trespasses.* Secondly, from the pollution or filth of sinne, Zach. 13. 1. A fountain set open to Believers for sin and for uncleannesse. And Ezek. 36. 25, 29. God promised they shall be clean, and he will save them from all their uncleanneses. Thirdly, from the reigning power of sin, Rom. 6. 14. *Sinne shall not have dominion over you, under grace.* Fourthly, from the punishment due for sin, which is the curse of the Law, Gal. 3. 13. *or condemnation,* Rom. 8. 1. *or any other satisfactory punishment.*

2 The great need you have of Christ, may move you to prize him, and set an high esteem of him. Christ is the onely thing necessarie, and therefore the Titles given him in the Scripture, are such

such as declare his usefullnesse to Believers, for he is our life, our Light our Bread, Water, Milke, Wine, His flesh our meat indeed, His blood our drink indeed; He is our Father, our Husband, our Brother, our Friend, our King, Priest, and Prophet; He is our Justification, Sanctification, and Redemption; He is our Peace, our all. Wee can have no access to God but by his Mediation, no acceptance with God without his intercession. Revel. 8. 3. 4. We cannot resist the next Temptation, neither can we overcome the next Corruption, nor shall we be able to suffer with patience the next Persecution, or indure any tribulation, unlesse we have renewed strength from Christ, Believers have received, that Grace they have from Christ, Iohn 1. 16. And they cannot have increase of Grace but by Christ, Iohn 15. 1. 2. Lord increase our Faith said the Disciples, neither can they persevere in grace unlesse they be preserved in Christ, Jude 1. To conclude, we are nothing, have nothing, can do nothing without Christ, Iohn 15. 5. Without me you can do nothing; that is to say, you cannot in your owne strength nor in the strength of any grace received, doe any thing to please God or to glorifie God, without me; unlesse you abide in me, and have renewed ability and strength from me, you can do nothing that God my Father will own or crown with acceptance or reward: But yet we, who are Believers, have all and abound, Phil. 4. 18. Can do all things through Christ that strengtheneth us, Phil. 4. 13. Can suffer the losse of all, Phil. 3. 7. 8. 9. yea and conquer all, may bee more then conquerours through Christ, Rom. 8. 35. 36. 37. 38. 39. Oh consider your neede of Christ and learne to prize him, let him bee exalted highest in your hearts, as the pearle of greatest worth, as the one thing necessary which you most of all need, let him be all in all in your communication and conversation.

2 Use. Seeing Christ is all and in all in the new man, let every one examine whether Christ be in him. 2. Cor. 13. 5. Examine your selves know you not that Christ is in you, &c. This nearly concernes you beloved, for if you have Christ, you have all. Christ is all but if you lose him you lose all; you will lose your hopes, Comforts, and all your duties, yea you will lose God, Heaven, and soul, and all. It matters not what you have if you want Christ, no gifts, duties, reformatiōs, qualifications, or other things whatsoever, will make you happy without Christ; and if you enjoy Christ, it is not materiall what ever you want, for my God (saith the Apostle) shall supply all your need, according to his riches in glory by Christ Jesus Phil. 4. 19, Therefore make sure that Christ is yours. Some would ask this question, How shall I so examine, that I

may know assuredly that I have Christ? I answer, you must bring your hearts to the touchstone of the Word of God, and cast them into the balance of the Sanctuary and weigh them there. And to this purpose, I shall propound one Scripture of truth for your examination and tryall, to wit, 2 Cor. 5. 17. If any man be in Christ he is a new creature, or creation; That is to say, he is new-born, born againe, or born of God, Joh. 1. 12. 13. But as many as received him, &c. which were borne of God. And our Saviour urged the necessitie of this new-birth, Joh. 3. 3, 5, 7, 8. Except a man be born again he cannot see the Kingdome of God, he cannot enter into the Kingdome of God, verse 5. Now every one who is a new creature in Christ, all things are become new in him, or all things are made new [as in the Greek *ὅτι γινώσκουσιν ὅτι νέα πάντα ἐστὶν ὅτι ἐκ τοῦ Θεοῦ ἐγενήθησαν* ecce nova facta sunt omnia.] To wit; first he is made a new man, Ephes. 4. 21, 22, 23, 24. Col. 3. 10. 11. and hath put on the new-man where Christ is all and in all, Secondly, he hath a new heart, Ezek. 36. 26. A new heart also will I give you, &c. That is a new will, and new affections, yea and a new spirit will I put within you, verse 26. That is (Ephes. 4. 23.) to be renewed in the spirit of our minde, to wit, a new judgement or spirituall understanding in the knowledge of Gods will, Col. 1. 9. Thirdly he walkes in newnesse of life: Rom. 6. 4. Even so we also should walk in newnesse of life. That is, the conversation of a new-creature should be such as becomes the Gospel: Phil. 1. 27. To wit, humble, harmlesse, and holy: 1 Pet. 1. 15. 16. And thus God hath promised in the everlasting covenant of grace; that all and every one of his people shall walke: Ezek. 36. 27. And I will put my spirit within you, and cause you to walk in my statutes, &c. Examine your selves, Are you a new creature? Such of you as have not put off the old man, but still have your old hearts, and your old sins, and walk in your old wayes, and fulfill the old lusts of your sinfull natures, are not a new creature, you are not in Christ, nor Christ in you.

But some may thus say within themselves, I hope my soul is in a better condition, I am not so wicked and carnall as some others are, neither am I so vilde a sinner as I have been formerly; but I am somewhat reformed, and have forsaken my sinfull courses, and begin to delight to hear Sermons, and I pray with my family. To this I would answer, although your condition be not so desperate as others, who have lived long under ordinarie means of grace, and yet are not at all wrought upon, I must tell you, Professors may (through strong Convictions, horror of conscience, and feares of hell) leave the Acts of some sins, and may customarily perform some religious duties, & yet be not regenerated. Professors may have leaves like the unfruitfull Fig-tree, and Lampes like the five foolish Virgins.

gins, they may seem to be Religious, and have a forme of Godlinesse; and not be a New creature, or creation. I might instance many such in the scriptures. *Herod*, Mark. 6. 20. Hee heard *Iohn* gladly, and did many things. *Saul*, 1 Sam. 10. 6. 9. was turned into another man, had another heart, yet unconverted: So thou mayest be another Man, and not a New man, maiest have another heart, but not a new heart.

But I speak not this to adde sorrow to the afflicted, nor to break the bruised, for though some may deceive themselves herein; Yet such of you as are borne again or born of God, though but new-borne babes, who have put on the New-man, have a new-heart, and walke in Newnesse of life, are in Christ, and Christ in you.

3. *Use*. Seeing *Christ is all, and in all in the New-man*; Let it serve for the consolation of every true beleever, Christ is yours, and all things are yours: 1 Cor. 3. 21, 22, 23. All are yours, and ye are Christs, and Christ is Gods? Christ is your life, your light, your food, your All, and by union with Christ, you are one in God, John 17. 21. God is your God and Father, Iohn 20. 17. All that is Christs is yours, his wisdom, Righteousnesse, Sanctification, Faith, Love, Humility, &c. All in all fulnesse, was in him, and dwells in him for his people, to communicate to them Ephe. 4. 7. Are you full of spirituall wants you may have supply from the fulnesse of Spiritualls in Christ. Doe you want wisdom, Faith, love, &c. Whatever you want, goe to Christ for that grace; There is enough in Christ to satisfie the Most hunger-thirsting soules in spirituall things, Ephes. 1. 3. God hath blessed us with all spirituall blessings, in heavenly things in Christ; In whom are hid all the treasures of Wisdom, and knowledge: Col. 2. 3. Doe you want power against corruption? go to Christ for strength, His grace is sufficient for thee, 2 Cor. 12. 8. 9. There is an all-sufficiencie in Christ, *Christ is all*, saith the Text, therefore the Apostle having Christ, said, I have all, I can do all through Christ, Phil. 4. 13. 18. And know for your further consolation, that Christ is in all in the New-man; or in every true Believer.

He is in you, Col. 1. 2. Christ in you, the hope of glory: Christ liveth in me saith the Apostle, Gal. 2. 20. Christ is, and lives in a true believer by participation of his Divine Nature, 2 Pet, 1. 3. 4. By Incoation of his holy Spirit, Gal. 4. 6. and by communication of his saving grace, Ephes. 3. 17. and 47. Christ is in your hearts, in your gifts, in your graces, in your duties, in all, by whom you finde acceptance of your persons, and services with God your heavenly Father, Ephes. 1. 6. Christ is with you, and in you, in all conditions, in all relations, in all Afflictions, Isa. 63. 8. 9.

And

And to conclude this use, know for your increase of joy; that Christ, who is all, and in all in you: will abide in you for ever; Nothing shall be able to separate Christ and your soules, Rom. 8. 35, 38, 39. Christ is the strength of your heart, and your portion for ever, Psalm. 73. 26.

4. Use. Seeing Christ is all, and in all in the New-Man, suffer a word of exhortation, which will concerne every one present to hearken to, viz. Both such as are in Christ, and out of Christ. and I am sure every one of you are in one of these two estates, either you are in Christ, or without Christ. The first branch of the exhortation shall be to you, who are believers, and sanctified in Christ Jesus, called Saints; seeing, Christ is all, in all, let him be all in all in your justification, take ye heed you bring not any righteousness of your owne, nor any grace or work of his in you, to joyne with Christ, and his righteousness in point of justification: Phil. 3. 9. This glory Christ will not give to another, He is our justification, or righteousness, 1 Cor. 1. 30. 31. Christ will not permit any coadjutor, concause, or cooperator whatsoever in the justification of sinners.

Consider this you who will not believe, unlesse you could see your selves so holy, so humble; except you can first have such a sinne subdued, you will not believe any of your sinnes are pardoned, untill you find & feel in your selves a soft heart, a broken heart, a praying spirit, a mourning spirit, you cry out you are not justified. Oh, say you, if I could pray, mourne for sinne, profit by the meanes, as such and such do; then I would believe; but alas, I have a hard heart, a blinde minde, a perverse will, carnall affections, &c. I cannot, dare not, I will not believe that my sins are forgiven. Thus most professors would bring in (if not their owne righteousness) some grace or work of God in them, to joyn with Christ in their justification, not considering that God justifies the ungodly, Rom. 4. 5. and that Christ is all; and in all in the justification of sinners,

Secondly, let Christ be all, in all in the gifts of the Spirit, and graces of sanctification; for, as you heard, he is the Author, the Preserver, and the finisher of them all, therefore let him have the preheminance above all, set an high esteeme of every gift and grace of God, account a little grace better then all the riches, honours, pleasures, and creature-comforts of this world. But you ought to prize Christ far above all his owne gifts and graces in us, for he is the life of them all, the marrow and substance of them all, what is all knowledge, unlesse ye know God in Christ? 1 Cor. 13. 2. nothing. What is all Faith, except Christ be the object of it? 1 Cor. 13. 2. Nothing. Patience, Temperance, and all other Vertues, what are they? but

but either naturall qualities, or morall habits unlesse Christ be the root of them; Nature education, and acquired gifts of Art may produce the like, yea the same, in Heathens. But Christ is the lustre and beauty of each spirituall gift & grace: that influence beleivers receive from Christ and those raies that come from this Sun of Righteousnesse upon their graces, makes them shining Saints, beautifull and all glorious within. Heare this you poor in spirit, you new-borne babes in Christ, who have the persons of beleivers (especially Preachers) in admiration, and set them up on high in your hearts, and extoll them with your tongues; because you discern so much humility, love, patience, faith, and other gifts of the Spirit, and graces of sanctification in them: should you not rather admire Christ, exalt Christ, and extoll him, who is the purchaser, the owner, the Donor, and the author of all these spirituall gifts & graces, for we have nothing but what we have received, by his grace we are what we are, and all the grace we have, from his fulnesse we received it, Ioh. 1.16. therefore let him receive the glory of all, and let him have the preheminance in all, for he is all in all.

Thirdly, let Christ be all, in all your affections, words & actions. Set your affections on Christ. Oh let the discoveries of that superlative excellency, and glorious beauty of Christ, which are made out to your souls by the Spirit and Word of God, draw you to set your affections on him, Col. 1. 1. 2. Love every one and every thing that God hath put the name of Christ upon, for his sake, but chiefly set your affectionate love upon himselfe, love Christ in his Saints, love Christ in his messengers, in his ordinances. &c. this will quicken your desires to enjoy more of Christ, more of Christ in his Saints, Ministers, Ordinances, and in your owne hearts. Oh let Christ be cheifest in your affections, he is altogether lovely, Cant. 5.16. Let him have your dearest love, he is the welbeloved of his Father and yours, 2 Per. 1. 17. let him be your wel-beloved. Christ beares you in his armes, everlasting armes of mercy. yea in his bosome Isa. 40. 1. 1. & 63. 9. Doe you beare him in your heart, and let Christ be exalted highest there. Againe, let the absence of Christ be the chiefe occasion of your sorrow and mourning Matth. 9.15. cry after him. enquire for him, give him no rest untill he returne: this was the practise of the Spouse, Cant. 3. 1. 2. 3. 4. & Cant. 5. 4. 6. 8. Oh how was her affections set upon her Beloved! tell him I am sick of love, Cant. 5. 8. Though there be many other just occasions for mourning to the Saints, yet this is the chief. If a loving wife cannot thinke of the departure of her dear husband without sorrow, how much more sorrowfull will a gracions heart bee in the absence of Christ? *Mary* like who wept, and being asked

the reason by the Angel answered. *Because they have taken away my Lord &c.* Ioh. 20, 11, 13, 15, 16. And as Christ should be all in your affections, so let him be in your words and actions: speake for him, doe for him, suffer for him, let him be the matter of your communications & conferences, that you may minister grace to the hearers: what ever you do in word or deed, let all be done to the honour of Christ, for he that honours the Son, honours the Father also.

The other branch of the exhortation, is to such as are in their naturall condition, without Christ, seeing Christ is all & in all, be exhorted to seek Christ. *Paul* preaching on *Mars-hill* to the Athenians, tells them, God made of one blood all Nations of men, that they should seek the Lord, Act 17. 23, 26, 27. and there be many exhortations in holy Scripture to this purpose: as Isa. 55. 6. 7. *Seek ye the Lord while he may be found, &c. Let the wicked forsake his way, and the unrighteous man his thoughts, & let him returne unto the Lord &c.* The Apostle *Peter* in his speech to *Simon Magus*, Act 8. 20, 21, 22, 23. told him his heart was not right in the sight of God, that he was in the gall of bitternesse, and in the bond of iniquity. And he exhorted him to repent and pray to God, vers. 22. Not that any man in his naturall condition can of himselfe come to Christ, desire him, or seek to enjoy him, for none can come to Christ except the Father draw him, Joh. 6 44. It is God that workes in us to will and to do according to his good pleasure, Phil. 2. 13. So then, saith the Apostle it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; onely know this, God requiring poor sinners to use the meanes, he hath appointed, is pleased to make that means, effectual for their conversion and salvation. For if God have purposed to shew mercy, and conferte his grace upon your soules, he will cause you to seeke unto him, Ezek. 36. 26 27. 37. A new heart will I give you, & I will put my spirit within you, and cause you to walke in my Statutes: Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to doe it for them, vers. 37. Gods gracious and free promises doe not exclude the meanes he hath appointed to attaine the mercies therein promised. It pleaseth him to tye his creatures to the use of meanes, when he affords it them, though he will sometimes worke without it. Now the ordinarie meanes which God hath in his infinite wisdom appointed to convert sinners, and also to build them up in Christ, is the Word preached, Rom. 10. 8. 17. This word of the Gospel God will have preached to every creature in all parts of world, Mark. 16 15. None are exempted or prohibited from hearing the Gospel preached, but every one that hath an eare is required to heare, Revel. 2. 7. And let such as neglect the hear-
ing

ing of the word of God (preached by such as are called and sent of Christ) consider what the Lord saith, Prov. 1. from the 20. v. to the 32. v. But albeit some of you see it is that which you ought to do, and that you had neede to do, to wit, to seeke the Lord; assenting to what you heard in the first use of the doctrine, that there is much worth, beauty, and excellency in Christ, and that poore lost-undone sinners stand in neede of him: Notwithstanding how to obtaine Christ, you know not as yet. Let me tell you, God offers you Christ upon Gospel-terms, which are these three.

First, God in the dispensation of the Gospell propounds Christ to lost sinners, as the only necessary, and and all sufficient meanes of Salvation: Christ is the only necessary, meanes of Salvation, Act. 4. 12. Neither is there Salvation in any other. And Christ is the all-sufficient meanes of Salvation, so that we neede none but him; Heb. 7. 25. He is able to save them to the utmost, &c.

Secondly, God doth offer Christ to lost sinners without respect to price or person. He invites them, that have no money, to come, and buy Wine, and milk (that is to say, Christ) without price, Isa. 55. 1. And any one, that will, are invited to take Christ freely: Revel. 22. 17. And, whosoever will, let him take the water of life (that is, Christ) freely.

Thirdly, God requires, that those, who do receive him, shall depart from iniquity, 2 Tim. 2. 19. Live soberly, righteously, and Godly in this present world, Titus. 2. 11, 11, 13, 14, 15. And that they shall sell all, lose all, and hate all for the sake of Christ, and take up the Crosse and follow him.

You will say to me, Alas, here is my miserie, to wit, although God propound Christ upon good termes to poor sinners, to me among others, I have no power of my selfe to receive Christ, to beleeve in him, and accept of him True, it is not (as I said) in him, that willeth, nor him that runneth, but in God, who sheweth mercy? Rom. 9. 16. It is the exceeding greatnesse of his power to us-wards, who beleeve, which must be put forth in your hearts, to make you beleeve also, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, Ephes. 1. 19, 20. And you ought to wait on God in the diligent use of meanes untill the day of his power come upon you, and then you shall be a willing, a beleeving people: Psal. 110. 3. I may exhort you to repent of your wickednesse, prophanesse, &c. as Peter did: Act. 8. 22. But God must give you repentance unto life, Act. 11. 18. It is my duty to preach the Gospel to you, and to exhort you to seek Christ. Act. 17. 22, 27. but it is the meer mercy and free grace of God

God to drive you to Christ, which nothing but his everlasting love can move him to doe, Ier, 31. 3. You ought to seek, and wait, aske, and use all the meanes which God hath appointed, and afforded you, both secret, private, and publicke, Revelations. 2. 29. But God must make the meanes effectuell. Acts. 16. 14. And therefore I must say, it is not in me, I cannot draw you to Christ, that is the Fathers worke: Iohn 6. 44. But having exhorted you to seeke him in the use of meanes, there I must leave you to waite on God for the moving of his holy Spirit where you must lye and continue like the poore impotent man at the poole of Bethesda for healing: And though as he did, so you may see many a Lame, Blinde, Deaf, Dumb, Naked-leproous soule, get healing and goe away rejoycing and praising God, and you remaine still so impotent, that you cannot get into the Fountain, set open for sin and for uncleannesse, nor have any that can helpe you in, that you may be cured: yet be not disheartned, as Christ came sodainly and unexpectedly, and healed the impotent man after long waiting; so Christ will come according to his promise to your soules that seeke him, Malac. 3. 1. The Lord whom you seeke shall come, shall sodainly come, saith the Lord of Hosts.



LVKE

LUKE 19. 10.

*For the Son of Man is come to seek and to save
that which was lost.*

The chief Publicans Conversion;

OR,

A lost sinner sought and saved by CHRIST.



He Lord Iesus Christ, whom the Father hath sanctified, and sent into the world, John 10. 36. came to save sinners, 1 Tim. 1. 15. And being sent to the lost sheep of the house of Israel. Mat. 15. 24. Found *Zacheus* a Son of *Abraham*, Luk. 19. 9. in his blood, that is, in his naturall estate; A lost sinner, for this *Zacheus* was ἀρχιτελώνης, that is, the Prince of the Publicanes, or chief among the Publicanes, Vers. 2.

καὶ αἰσχροπαῖς, and a sinner κατ' ἐξοχὴν, so that he was knowne of all to be a Sinner. Vers. 7. To whom Christ said, *Zacheus*, to day I must abide at thy house, and *Zacheus* received him joyfully, to wit, both into his house and into his heart, Vers. 5. 6. 8. 9. Now when the Pharisaicall Jewes saw Iesus καταλῦσαι, *diversari*, id est, *deponere veches itineris item, sarcinas*, to lodge, or make his abode at the Publicanes house, they all murmured saying, That he was gone to be a ghest (or as it is in the Greeke, ἐπὶ εἰσηλθεῖ καταλῦσαι, *quod introiit, ut tibi diversaretur*, with a man that is a sinner. Whereupon our Saviour gave them to understand, that this was the businesse for which he came into the World, Namely to call sinners, Matth. 9. 13. This was the great designe of God the Father in sending his Son Iesus Christ, to wit, to save lost sinners, Matth. 18. 11. And this was the very cause, why he would be *Zacheus* his guest because *Zacheus* was a sinner, a lost sinner; For the Son of Man is come to seek and save that which is lost. So that the words of the

Text containe in them a reason, why Christ would be *Zacheus* his guest, and implicitly an answer to their objection, who murmured at it: as may appear in the like case, Mark. 2. 15. 16. 17. In the Text consider these three things: First, a Saviour, the Man Christ Jesus, 1 Tim. 2. 5. The Son of Man. Secondly, the worke he came about, and that is twofold; to seek and to save. Thirdly, the persons whom Christ came to seek and save, to wit, lost sinners; The Doctrine which ariseth cleerely from the words is this.

Doct. The man Christ Jesus must seek and save lost sinners.

This was his errand from Heaven, the worke he came to doe, and this he must accomplish as the Scriptures declare, Iohn 6. 38. 39. For explanation of the Doctrine, three things must be opened and proved by the word of Truth, to wit; First, Who the Man Christ Jesus is. Secondly, How he seeks lost sinners? And thirdly, what he saves them from?

Touching the first Queree; The Scriptures do declare that the Man Christ Jesus, *Ἐμμανὴλ*, God with us. Matth. 1. 23. Which was long since foretold by the Prophet, Isa. 7. 14. *Behold a Virgin shall conceive and beare a Son, and shall call his Name IMMANUEL, nobiscum Deus, God with us.* This is a great mysterie faith the Apostle, *Θεὸς ἰσαριθμῶμεν ἑαυτοῖς*, 1 Tim. 3. 16. God manifested in the flesh. He is also called *Ὁ λόγος τοῦ Θεοῦ*, The WORD of God, Revel. 19. 13. *And the word was God,* Iohn 1. 1. and Man. The WORD was made Flesh, Iohn 1. 14. *The only begotten of the Father, called the Son of God,* Iohn 3. 16. and Luk. 1. 35. *Equall with God,* Phil. 2. 6. *And one with the Father and the holy Spirit,* 1. Iohn 5. 7. Which one-nesse is a Mystery, Col. 2. 2. The Hypostaticall union of the Divine and humaine Nature is a great Mysterie, 1. Tim. 3. 16. *Oh the Depth of the Riches both of the Wisdome, and knowledge of God,* Rom. 11. 33. Furthermore, the Scriptures of truth do declare touching the Lord Jesus Christ, who is *Θεοῦ υἱός*, God-Man; That he is Mediator between God and Man. 1 Tim. 2. 5. By whom and in whom God is Reconciled to Man, and Man is reconciled to God. Therefore Christ tooke upon him the seed of *Abraham*, that he might bee a mercifull and faithfull High-Prest in things pertaining to God, to make Reconciliation for the sins of the people, Heb. 2. 16. 17. and Col. 1. 21. and he is therefore called the Mediatour of the New Covenant, Heb. 12. 24. The better Covenant, which was established upon better promises, Heb. 8. 6. And for this cause he is the Mediatour of the New Testament, or Covenant; that by the meanes of Death for the Redemption of the transgressions under the first Testament, or Covenant, they which are called

called might receive the promise of eternall inheritance, Heb. 9. 15. The man Christ Jesus is also the great Prophet and King of his people. Acts 3. 22. 23. and 5. 31. 32. The head and Saviour of his Church, Ephes. 5. 23. And this Sonne of man came, to seek and to save lost sinners.

Touching the second quare;

The Scriptures do witnesse, that (Christ seeking his lost sheep) findes them in their blood, polluted, corrupted, filthy, naked, and loathsome, Ezek. 16, 3, 4, 5, 6. But the poor sinner knowes not that he is wretched, and miserable and poore, and blinde, and naked. Reva. 3. 17. Untill the Lord by his holy Spirit and Word convince him and enlighten his understanding.

3. Now the Lord seeing the poore sinner polluted in his own blood, that is, in his naturall estate of sinfull corruption, and looking upon him with an eye of compassion (for his time is the time of love) he drawes him with his everlasting loving kindnesse, Jerem. 31. 3. Without which powerfull drawing, no sinner can come to Christ. Joh. 6. 44. The means by which the lost sinner is drawne to Christ, is the Spirit and Word of God, whereby hee is convinced, enlightned and converted. First, God doth by his spirit and Word convince the soul of sin, righteousness, and Judgement, John 16. 8. First, of sin, to wit, sins not only against the Law, as drunkennesse, uncleannesse, covetousnesse, &c. But also sins against the Gospel, because they believe not in Christ, verse 9. That you may perceive what it is to be convinced of sin, because they believe not in Christ, John 16. 8. 9. That is, the Spirit of God in the Word, and by the Word, convinceth the sinner; First, that he hath no saving, justifying faith, Heb. 3. 24. cap. 4. 2. which is the precious faith of Gods Elect. Secondly, that without this faith, he cannot please God, Heb. 11. 6. Unlesse he believe in Jesus Christ he shall perish. And thirdly that it is not in his owne power to believe; but the exceeding greatnesse of Gods power is put forth in them that believe, Ephes. 1. 19. 20. And this almighty power must be given to enable the soule to believe.

Now this is not a generall conviction, that all men are sinners, and consequently you are a sinner as well as others; but it is a particular convincement with Divine light, and power; which causeth the soule to understand, and believe that he is indeed a sinner, a miserable sinner, a lost sinner, for it is the Spirit in the word that doth thus convince the soule of sinne; The effect of this conviction usually is much trouble of conscience, feare of Hell, and sensible apprehensions of the wrath of God, and such like; for the poore sinner now sees, and feels, that it is an evill thing and a bitter, to sinne against God; He hath caused the

arrowes of his quiver to enter into his reins, Lam. 3. 1. 13. This arrow of the Almighty is sharp in the heart of the Kings (that is Christs) Enemies, Psal. 45. 5. It pricks the sinner in the heart, Act. 2. 37. And causeth him to cry out, what shall I doe? Acts 16. 30. What shall I do to be saved? Now this sinner is bidden Believe in the Lord Jesus Christ. Act. 16. 31. But alas he cannot believe: Ah, no no, saith the poore sinner, I am a sinfull wretch, a vile abominable sinner; I have been a blasphemer of the Name of God, a persecuter of the people of God, a despiser of the word and Ministers of God, disobedient to parents, &c. there is no hope for me; I shall perish, I shall perish everlastingly; I am undone, I am lost for ever, I cannot believe: I have an unbelieving heart, and this my sinne of unbelieve added to all mine other sinns, fills up the measure of mine Iniquities.

The Spirit doth also convince the soule of righteousness, Iohn 16. 10. That is to say, first, that he is not righteous, but a sinner, Rom. 3. 9. 10. Secondly, that his owne righteousness, which he hath gone about to establish, is as filthy rags. Isa. 64. 6. And thirdly, that Christ is the end of the Law for righteousness to every one that believeth, Rom. 10. 3. 4. Fourthly, that this righteousness of Christ must be imputed to him to Iustification of life, Rom. 5. 18. 19. And thus the sinner is taken off from trusting to himselfe, to the Law, or to his performances any longer, now he dares not rest upon his duties, gifts, reformation, humiliation, or any worke of God in his soule for life or salvation; Now his prayers, his mourning, his exact walking, nor his universall obedience, cannot Mediate for him, nor be his Saviour: It is not his inherent qualifications, but the righteousness of Christ, whereby he must be justified before God. And yet notwithstanding, he is not taken quite off from duties but from resting in them, and trusting upon them; The poore sinner prays still, reads the Scriptures, heares the Word, is both constant, and conscionable in the performance of holy duties, but now he cannot (as formerly he did) raise his hopes of salvation gather his comforts in promises, nor conclude his assurance of eternall life from his duties done, because he knows not whether Christ be his or no, and whether or no he performs those duties from the spirit of life in Christ.

The spirit doth likewise convince the sinner of judgement, 1. Iohn 16. 11. that is to say, First, that there is a day of Iudgement, 2 Pet. 2. 9. Secondly, that all men shall stand before the Iudgement seat of Christ, and then every one shall give an account of himselfe to God, Rom. 14. 10. 11. 12. Thirdly, that then God will render to every one according to his deeds, Romans 2, 5, 6, 7, 8, 9. Fourthly, that it will bee a terrible day

day, a day of dread and horrore to Devils, and wicked men, Mal. 4. 2. 5. And for a poore soule to stand naked without Christs righteousness at that day, is a fearfull thing.

Consider poore sinners, what a sad day those poor Creatures had, who were ruing to Christ from betweene Sodom and Gomorah, when the Lord rained from the Lord fire and brimstone upon them; But this great and Dreadfull day of the Lord will be 10000. times more terrible, when the Lord shall say to those who are without Christ; Goe ye cursed into everlasting fire prepared for the Devill and his Angells. Heare ye that are a far off, what I have done (saith the Lord) and ye that are near acknowledge my might. Sinners in Zion are afraid, fearfulness hath surprized the hearts of hypocrites, who among us shall dwell with the devouring fire? Who shall dwell with everlasting burnings, Isa. 33. 12. 13. 14. 18.

Now the sinners heart begins againe to meditate terrour; for by this powerfull conviction of the Spirit and Word of God, the sinner is brought to a sensible apprehension of his naturall condition, and now he apprehends himselfe in a miserable estate, yea and sees himselfe a lost sinner, and is ready to conclude against his soule, that there is no hope for him; He formerly had some hopes, some comforts, some confidence of his own Salvation, but they were all false, being built upon the sand of his duties, humiliations, and legall performances: Alas, alas, (saith the poore sinner) *I have kindled a fire, and compassed my selfe about with sparks, and did walke in the light of my fire, and in the sparkes that I have kindled. And this now I have received at the hand of God, so lye downe in sorrow,* Isa. 50. 11. Here the soule hath his burthen, which is too heavy for him to beare; And under the feeling sence and sight of his owne sinfull lost condition, he gets into a corner alone, where no eye can see, and no eare can heare him, and cries mightily to God with prayers and teares, spreading his miserable estate before the Lord, begs sin-pardoning mercy, and heart-changing grace, power against corruption, and patience to waite on God, and to seek him that hides his face for a little moment; Then to some experienced Preacher, or believer, this poor sinner gets to enquire after the way to Heaven; to whom he declares his miserable condition, and askes what he shall do to be saved, and being exhorted to believe, cryes out. Oh! I cannot believe, I dare not believe, and then propounds all his Objections against believing, this is (I conceive) the work of thorow conviction by the Spirit.

Secondly, God doth by his Spirit and word, Enlighten the soule to know, what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, and what is the exceeding greatnesse of

his power towards them that believe, Ephes. 1. 18. 19. 20. The Lord having convinced the sinner of his lost estate, and sinfull condition by nature: doth by his Spirit and Word enlighten his understanding to see and know;

First, That there is a Saviour, to wit, Jesus Christ, Matth. 1. 21. *Thou shalt call his Name Jesus, for he shall save his people from their sins,* and Acts. 5. 31. *Him hath God exalted to be a Prince and a Saviour to give repentance to Israel and forgiveness of sins.*

Secondly, That this Saviour Christ Jesus came into the world, to this very end, to save sinners, 1 Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,* and Matth. 18. 11. *For the Son of Man is come to save that which was lost.*

Thirdly, That whosoever shall believe in this Jesus Christ, shall be saved, Mark. 16. 15. 16. *Preach the Gospel to the whole Creation.* *ὅτι ἅπαντες ὅσοι ἂν ἑβάπτισαν ῥυθωθήσονται.* He that believeth and is baptized shall be saved, and John 3. 16. *Whosoever believeth in him shall not perish but have eternall life.* Now as God gives the sinner a spirituall understanding to see and know this, so the Lord brings over his heart, and causeth him to assent unto all this as the truth, and to believe it to be the will of the Father, that every one, that believeth in his Sonne Jesus Christ shall be saved. And if I could believe in him (saith the poore lost sinner) I should be saved by him, but alas here is my misery, I cannot believe: This is the condemnation to my poore soule, my unbelieve: I must needs justifie God; He is just in all his wayes, he hath done right, but I do wickedly; I cannot believe: Oh beloved! the poore lost sinner, now can tell you; It is not an easie matter to believe in Jesus Christ: No, no, it is as difficult a thing to believe, as to keepe all the Commandements; The poor sinner could do something touching the Commandements, but he cannot tell how to do any thing about believing: He knowes not how to begin to believe. Nay saith the sinner, I now know by experience, nothing but an Almighty power of God, who raised Christ from the Dead, can inable me to believe, and this day of his power I must wait for. Thus the Lord leads the soul by a way that he knowes not, Isa. 42. 16. *I will bring the blinde by a way they know not, I will lead them in paths, that they have not known, I will make darknesse light before them.* And thus the poore sinner is enlightened to see the hope of his calling; Well saith the poore soul, I have some secret hopes, that God will shew mee mercy, and will give mee Christ, and forgive my sins according to the riches of his graces! For the Lord waits to be gracious,

and will bee exalted that he may shew mercy unto sinners, Isa. 30. 18. Thirdly, God doth by his spirit and word convert the sinner, that is to say, changeth him into the image of his Son Jesus Christ, 2 Corinth. 3. 18. But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same Image, &c. Let me open this Scripture a little to you, that so you may understand the work of conversion. But we all, to wit, who are converted or turned to the Lord, as vers. 16. With open face, *ἀνακάλυμψον προσωπον*, *revelatâ facie*, with unvaild face, that is to say, the eyes of the understanding being inlightened, Ephe. 1. 18. Beholding as in a glasse the glory of the Lord, that is, looking upon that object of faith Jesus Christ, who is the glory of the Father, Iohn 1. 14. Yea the brightnesse of his glory, and the expresse Image *ἡ ὁμοιωσις αὐτοῦ* Heb. 1. 3. set forth in the word of the Gospel preached, as in a glasse, (James 1. 23, 24, 25.) to be looked unto for salvation, Isa. 45. 22. We are changed into the same Image, that is to say, we are converted, made a new creature, regenerated, made a New-Man, and renewed into the likenesse of Jesus Christ, or conformed to the Image of his Son, Rom. 8. 29. 2 Corinth. 5. 22. Ephe. 4. 23, 24. And this change is wrought by the Spirit of God, 2 Cor. 3. 18. And that thus the Lord having propounded or offered Jesus Christ to lost sinners, outwardly and in generall by the word, and inwardly and perticular to this or that lost sinner by the Spirit, accompanying that word of the Gospel with divine light & power to the heart of the sinner, doth enable the poore soul so to assent unto what is propounded, as to receive what is thereby offered. Namely Jesus Christ, and by faith to rest on him for wisdom, righteousness, sanctification and redemption: which Christ being given to the sinner, of the Father, is of God made all this to him; as we read 1 Cor. 1. 30. And now the sinner is drawne to Christ, and is sought and saved by Christ.

Touching the third *Quere*, the Scriptures of Truth do testifie, that Jesus Christ having sought lost sinners doth save them; First, Christ doth save them from sinne, Marth. 1. 21. That is to say, First, from the guilt, or Imputation of sinne; For all have sinned (saith the Apostle) and all the world is become guilty before God, Rom. 3. 9. 19. 23. Now Jesus Christ doth save them from this guiltinesse, by being made of God their Righteousnesse, in point of justification, and therefore the same Apostle saith, Rom. 3. 24. That those who before were proved to be sinners, and were become guilty before God, are now justified freely from his grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through
faith

faith in his blood to declare his righteousness for the remission of sins, that are past, through the forbearance of God, that he might be just, and the justifier of him which believeth in Jesus, Rom. 3. 25. 26. Hereupon the Apostle triumphs, Rom. 8. 33. who shall lay any thing to the charge of Gods Elect, it is God that justifieth. And therefore God hath freely promised in the everlasting Covenant of his rich grace, Heb. 2. 12. to remember their sins no more, *David* describeth the blessednesse of the man unto whom God imputeth Righteousnesse without works, saying, Blessed is the man to whom the Lord will not impute sinne, Rom. 4. 6. 7. 8. Secondly, From the filth or Pollution of sin.

For sin contracts filthinesse, and defiles the sinner, Math. 15. 18. 19. 20. and Ezekel cap. 16. verse 6. 22. Now Jesus Christ doth save them from this pollution, and defilement, by being made of God their Sanctification, 1 Cor. 1. 30. and therefore, Although the Saints have sin, and do sin, 1 Iohn 1. 8. 10. Yet the blood of Christ which is the fountaine set open for sin and for uncleannesse, Zach. 13. 1. doth cleanse them from all sin, 1 Iohn 1. 7. 9. And being so sanctified and cleansed, they are presented by Christ to the Father, holy, and unblameable, and unreprouable in his sight, Col. 1. 22. Not having spot nor wrinkle, nor any such thing, Ephes. 5. 26. 27. For both he that Sanctifieth, and they who are sanctified are all of one, Heb. 1. 11. And by one offering he hath perfected for ever them that are sanctified, Heb. 10. 14. according to the request of the Apostle *Paul*, 1. Thes. 5. 23. Now the very God of peace sanctifie you wholly, &c.

Thirdly, from the power or dominion of sin; For sin hath a domineering power in the hearts of Naturall Men, Col. 1. 13. Its called the power of darknesse, and Rom. 8. 2. the law of the Spirit of life in Christ Iesus, hath made me free from that Law of sin, &c. Sin hath the force of a law upon a carnall heart; Let a man or a woman, who are in the state of naturall corruption, resolve to forsake their sinfull waies, let them purpose in themselves, and promise to their friends, to leave such a sinfull course, they shall still be overpowred by their lusts to commit those very sins, and be overcome, and be held under the power of them. And although some, yea divers of their companions in sin, be justified, and sanctified, and escape these pollutions of the world, through the knowledge of Christ, and by the power of his free grace, yet they shall still live in their lusts and commit their wickednesses Dan. 12. 10. Many shall be purified and made white, and tryed, but the wicked shall do wickedly. Now Iesus Christ doth save them from this Lordly power of sinne by fellowship with him in his death, Rom. 6. 6. Knowing this, that our old man is crucified

fied with him, that the body of sin might be destroyed, that henceforth we should not serve sin. And therefore although the Saints do sometimes that which they allow not, that which they would not, nay that which they hate; and on the contrary, that good that they would, that they do not; and finde a law, that when they would do good, evill is present with them, and see a law in their members bringing them into captivitie, to the law of sin, which sin is in their members, Rom. 7. 15, 19, 21, 23. Yet there is not one sin which hath Dominion over them, Rom. 6. 14, 15, 17, 22. They are not now the servants of sin, sin is not their Lord and King; but they are freed from it in this regard also, Rom. 6. 18. So that though sin may tyrannise & carry them captive sometimes, yet saith the Apostle; Sin shall not have dominion over them, who are under grace.

Fourthly, from the Curse, or Punishment of sinne; for sinne merited the Curse of the law, and the wages of sinne is death. Rom. 6. 23. Now Christ doth redeeme his people from the Curse of the Law, by being made a Curse for them. Gal. 3. 13. Thus faith looks at Christ as a Saviour made sinne, made a Curse and crucified to redeem his Elect from the Curse due to sinne; What punishment the Law and justice of God could exact or require of sinners, that the Lord Jesus Christ hath suffered, & he hath fully satisfied his fathers justice for all the sinnes of all his people, Christ is therefore called our Surety. Heb. 7. 22. And although God doth rebuke and chastise his people for sinne. Psal. 39. 11. It is not in wrath for satisfaction, but in love for amendment. Revel. 3. 19.

Secondly, Christ having sought lost sinners, saveth them from the Law. For you must understand, that sinners were under the Law untill Christ redeemed them. Gal. 4. 5. But now we are delivered from the law, that we should serve in newnesse of spirit and not in the oldnesse of the Letter, Rom. 7. 6. First from all the Ceremonies or Elements of the Law. Gal. 4. 3. to wit, the observation of dayes, and moneths, and times and yeeres vers. 10. Christ by his coming in the flesh abolished the Law of Commandements contained in ordinances, Ephes. 2. 15. Blotting out the handwriting of Ordinances, that was against us, and contrary to us, and took it out of the way. Coloss. 2. 14. Therefore the Apostle tells the Galathians, that if they be circumcised, Christ shall profit them nothing. Gal. 5. 1, 2, 3. Secondly from under the penalties, and curse of the Law. For it is written, Cursed is every one, that continueth not in all things, which are written in the booke of the Law to do them. Gal. 3. 10. Now from this penaltie and curse Christ frees his, whom he hath sought and saved Gal. 3. 13. Christ hath redeemed us from the curse of the Law, &c. Therefore sinners are said to be saved from wrath through him. Rom.

Thirdly, from the Schoole-master-ship of the Law. For the Law was our Schoole master untill Christ, but after faith is come, we are no longer, under a Schoole-master. Gal. 3. 24. 25. Now the office of a schoolemaster is to teach or instruct the ignorant, to teach is the main or essentiall part of a schoolmaster, and to correct is but accidentall. One may be a good schoolmaster and never correct a scholler with stripes; And therefore we are thus to understand this scripture, we, who are believers, are no longer under the tutoradge or government of the Law, as we were in our Non-age (which is the very truth which the Apostle labors to cleare up to the understanding of the Galatians, cap. 3. 24. 25. and cap. 4. 1, 2, 3, 4, 5.) But we have a new schoolmaster, to wit, Jesus Christ. Ephes. 4. 20. 21. If so be you have heard him, and have beene taught by him, as the truth is in Jesus. Now the difference betweene these two schoolmasters, the Law and Christ, is this, Moses in the Law commands his Disciples to do this, and forbear that, but gives no power, nor communicates no skill to performe any thing: Christ commands his Disciples to do the same morall duties, and to forbear the same evils, and with his Command he gives power, and wisdom, For he workes in us both to will and to do according to his good pleasure, Phil. 2. 12, 13. Thus Christ having freed us from under the Tutoradge of the Law, takes us under his owne tuition, and teacheth us to yeeld obedience, of faith to his Fathers will, and to serve him in newnesse of spirit, and not in the oldnesse of the Letter. Fourthly from the old Covenant of the Law, For the ten Commandements are called a Covenant, Deut. 4. 13. Exod. 34. 28. And the Apostle in his Epistle to the Hebrewes calls it an old, faulty, vanishing Covenant, Heb. 8. 7. 9. 13. opposing against it, that new, perfect and everlasting Covenant of the Gospel. You know the zealous Jewes sought Righteousnesse and Life by the workes of the Law. Rom. 9. 31. 32. That is to say, They did thinke (as many of the professors of our times do) to be saved by keeping the ten Commandements. Luke 18. 18, 20, 21, 22. And Paul beares them record, that they were zealous, but it was not according to knowledge, For they being ignorant of Gods Righteousnesse went about to establish their owne Righteousnesse, and the Apostle hereupon tells them, that Christ is the end of the Law for Righteousnesse, to every one that believes, Rom. 10. 2, 3, 4, 5. And therefore we may use great plainnesse of speech and safely conclude, that the Administration of the Law (written and ingraven in stones, even the ten Commandements as they were that first, old, faulty and vanishing Covenant) is now done away and abolished; And yet we do not hereby make voide the Law, but establish it, Rom.

Rom. 3. 31. For we say that we ought to yeeld obedience of Faith, in newnesse of spirit, and so fulfill the Royall law according to the Scripture, James 2. 8. Ye do well, saith the Apostle, So speak ye, and so do, as they that shall be judged by the perfect Law of Liberty, James 2. 12. Neither are we without Law to God, but under the Law to Christ, 1 Cor. 9. 21. For though we be delivered from the Law; which was our old Husband) that being dead wherein we were held, yet we serve God in newnesse of spirit, and not in the oldnesse of the Letter, Rom. 7. 4. 6. The grace of God which hath appeared, bringing us this Salvation teacheth us to deny ungodlinesse, and worldly lusts, and to live soberly, righteously and Godly in this present world. Tit. 2. 11, 12, 13, 14, 15. I might be large in the declaring and proving by the Scriptures, that Christ saves his people (even poore lost sinners) from Hell also, both from the feares of Hell in their hearts, delivering them, who for a long season through feare of wrath, and everlasting death, were held in bondage, Heb. 2. 15. and from the power of the pit. Also how he saves them from Satans deluding Temptations, and the enticing allurements of the world.

And indeede, I might justly treat upon all that good blessing and Covenant grace, which poore lost sinners from, the first conversion to the faith, receive the end of their faith, the salvation of their soules, for these two termes of seeking and saving, includes all from the beginning of grace to the end of Glory, but this may suffice for the present.

Reason. Jesus Christ must seek and save lost sinners, because the Father sanctified him, sealed him, and sent him from heaven to finish this worke of redemption And this is the Fathers will, which hath sent mee, That of all which he hath given mee I should lose nothing, & that every one who believeth on the Son, may have everlasting Life, John 6. 38, 39, 40. This was the great errand of Christ from Heaven to the Inhabitable parts of the earth, to Save sinners, 1 Tim. 1. 15.

Christ came into the world to save sinners. And this was the worke his Father gave him to finish, therefore he must perfect it, I came from Heaven (saith Christ) not to do mine own will, but the will of him that sent me, John 6. 38.

Reason. The man Christ Jesus must seek and save lost sinners, because (the Father having exalted him to be a Prince, and a Saviour, and promised in his everlasting covenant of grace, that all Israel shall be saved, Rom. 11. 26, 27.) There is no other name under heaven given among men, whereby we must be saved, Acts 4. 12. Neither is there Salvation

in any other. Truly in vaine is Salvation hoped for from the hill: and from the multitude of the mountaines, truly in Jehovah our God is the Salvation of Israel, Jer. 3. 23. Therefore the Lord said by his prophets, Isa. 45. 22. Look unto me and be ye saved all the ends of the earth; for I am God and there is none else.

3. *Reason.* The Lord Jesus Christ must seek and save lost sinners, because God will not have any one of those, whom he hath given to his Son, to perish, Mat. 18. 14. Therefore the Son of man is come to save them that are lost, v. 11. Christ must give an accompt to God the Father of all, which he hath given him; he must keepe them, and preserve to himselfe, when he gives up the Kingdom to God the Father Joh. 17. 12. and 18. 9. Therefore Christ promiseth to give them Eternall life, and they shall never perish, neither shall any man pluck them out of his hand, Iohn 10. 28. For he said surely they are my people; so he was their Saviour, Isa. 63. 8. 9. And in their affliction the Angel of his presence saved them.

1. *Use.* Seeing that this is a truth, That the Man Christ Jesus must seek, and save lost sinners, let us make use of this doctrine to discover the ground of much trouble, and disconsolation in some professors, touching their Salvation; they see that they are lost, undone, and in a perishing condition, but they look not to Christ to be saved, they thinke to save themselves by seeking, praying, mourning, reforming &c. And considers not, that Christ must seek and save them. They will take the work out of his hand, and thinke to do it themselves, by their humiliations, duties, &c. And such professors either have no comfort, or their joyes last, no longer then their humiliations, and duties, and when they cannot pray, mourne, overcome sin, and performe holy duty with that enlargement and broken heartednesse, as sometime they have done, then all their joy is ceased, all their hopes are perished, all their comforts are gone; and they are marvelously disconsolate, and cry out they are hypocrites, they have no grace, &c. Now they look not to Christ who must save them, but to themselves, and to their performances, duties, and humiliations, and truly in vaine is Salvation hoped for from these hills and mountaines. Although most professors confesse with their mouthes that Christ must save them, yet many do in their hearts deny him, and would make their prayers, their humiliation, and their duties their Saviours: And no marvell if they be often sorrowfull and disconsolate, For this they have at Gods hand to lye downe in sorrow, after they having kindled a fire and compassed themselves about with the sparks of their performances, Isa. 50. 11. they walke in the light of that fire and sparkes, which they themselves kindled; but when that light goes out, and those sparkes die or vanish away, then all their joy, peace, comforts, and hopes are lost.

2. *Use.* This doctrine may also be usefull for examination, Christ came to seek and save lost sinners, this is the work he hath to do for poore soules, to seek and to save them that are lost. Let it therefore put you upon tryall, whether you be such as Christ must seek and save. Are you sinners? yes we are all sinners, will some say. And if any man say he hath no sinne, he deceiveth himselfe, and the truth is not in him, 1. John 1. 8. 10. Yea that is truth, All men are sinners, but hath this generall truth been brought home to your heart in perticular, with such a divine light and power of the spirit in the word? that it did so convince your conscience, that if you had not knowne any other man in the world to be a sinner, yet you could not but have believed, that your selfe were a sinner. Ah saith a poore seeking soule, I know by wofull experience of my owne heart and wayes, that I am a sinner indeede, a sinner with a witnesse, I was a blasphemmer, a drunkard, an uncleane person &c. My heart is still hard and proude, carnall, and desperately wicked, I finde and feele it so to be daily. Well, but have you had a thorow conviction, that you are a sinner? have you been convinced of your Gospel-sinnes? to wit, piercing Christ, sleighting Gods offer of him to you upon Gospel-tearmes, and despising him, though tendered in a Covenant of grace, Alas the thoughts how I have abused, sleighted, and neglected free mercy and rich grace peirceth my heart, I have stood out against God, preferred the world, and the things of this life, yea my owne base sinfull lusts before Jesus Christ, I cannot speake of the vanity and deceitfulness of my heart in this kinde without teares. Oh it breakes my heart so oft as I seriously consider what injury I have done to Christ in his people, by scornes and reproaches, and persecutions, what hard thoughts I have had of him, unbelieving thoughts, blasphemous thoughts, carnall thoughts, and what hard speeches I have spoken against Christ his wayes, messengers, ordinances, churches, and people. But could you not reforme your selfe, humble your selfe, deny your selfe, forsake your sinnes, performe duties and so save your selfe from this your miserable estate? Oh no, I did think that I might amend my wayes, leave my sinnes, and reforme my selfe, and I went about it, hoping to be saved by my owne righteousness but all in vaine, For either I had no power to forsake my sins, nor grace to pray, mourne and humble my selfe, or if I did overcome some temptations and resist some corruptions (through the power of God) or was assisted (by his grace) to performe holy duties, I relied in them, and raised all my hopes confidence, and comforts from them, grew proud, selfe-confident, and so miscarried, lost all my hopes and comforts. But albeit you could not get heaven this way, yet could you not easily believe

and so be saved? Truly saith the poore sinner I thinke it is as hard a thing to believe in Jesus Christ withall the heart, as to keepe all the Commandements; when I was convinced that my own righteousness could not save me, and saw I could never get to heaven in a way of works, I complaining to some of my miserable condition, and they bad me believe, which at first, I thought was easie and I resolved to believe, But presently after an unmortified corruption breaking forth in my heart, put me into sad feares, I went to pray, but my heart being hardened by the deceitfulness of sinne, I could not pray, thereupon I doubted of my condition more still, then I would have affected my heart with sorrow, but I could not mourne, I began to feeble my heart cold, hard, and dead, and thereupon I called all into question, and being under many fearfull temptations, concluded, that I was an hypocrite, and saw my selfe utterly lost, having no hopes, could not but bewaile my sad condition to godly friends; who still exhorted me to believe in Christ. But alas I could not believe, and I was also afraid to believe, lest it should be upon false grounds, and truly I thinke had not the day of Gods exceeding great power come upon me, and set home a promise of free grace by his spirit, with divine light and mighty power upon my heart; I should never have believed. But when that promise came, it was so suitable to my present condition, my heart objections were so answered by it, and it pleased God so cleerly to reveale his rich and free love in Christ Jesus to my soul in it, that I could not but with teares and much heart breakings admire the infinite goodnes of God to to me, & I was so self-ashamed & abased, as that I saw my selfe the chief of sinners, which promise of the spirit I received by faith, applyed to my self, and in the believing that Christ was mine and I his, I was filled with joy unspeakable and glorious, and ever since God hath drawne out my heart more and more after himselfe, and after holinesse, so that he hath caused me more to desire, yea hunger and thirst after Righteousnesse and sanctification, then after Heaven.

3. *We.* This Doctrine will make much for the Consolation of true believers, that Christ must seek, and save lost sinners, and that first for themselves, secondly in regard of theirs. Believers themselves are much troubled with their corruptions, and although they pray against them, mourne under them, and resist them, yet sometimes they are carried captive, Rom. 7. 23. Now this doctrine may be applyed for the consolation of such, Christ must save you from your sins, Matth. 1. 21. and sin shall not have dominion over you. Rom. 6. 14. His grace is sufficient for you, 2 Cor. 12. 8. 9. Christ shall turne away ungodlinesse from Jacob, and this is his Covenant with them, to take away their sins, Rom. 11. 26. 27.

Also

Also Believers may from this doctrine have some ground of hope and so of Comfort, with respect to their yoke fellows, parents, brethren, children, or other friends or kinsfolks after the flesh; who yet remaine in their naturall estate. It may be thou hast spent many a prayer, some teares also upon them, thou still dost make mention of them day and night in prayer, and so often as thou hast access to the Throne of Grace, thou remembrest them to thy Father, thou spreadest their blind, ignorant, dead, naked, & miserable condition before God & still they abide in their sinfull estate, and thou hast sad thoughts, doubts, & feares, that they will perish; But yet there is hope in Israel touching this thing: For Christ must loose none that the Father hath given him, he must seek them, and save them. And what knowest thou but that carnall yoke-fellow, or parent, or brother, or Childe, or sister, or neighbour may be of that number; and if so, they shall not perish; Consider what the Apostle propounds, 1 Cor. 7. 16. and let me thus apply it, What knowest thou, Whether Christ will save thy husband, or wife, &c. Therefore pray in hope, and wait on God in hope, who can tell, God may have chosen him, or her, and then Christ must seek and save them.

4. *Vse.* This doctrine may afford us a word of exhortation to poor seeking, waiting, and mourning soules, who are made sensible of their Lost condition, and see themselves almost ready to perish for want of Christ; I would exhort such to believe, that they shall be saved, for Christ came to seek and to save, that which was lost. Christ must seek and save lost sinners, this is a ground to believe it.

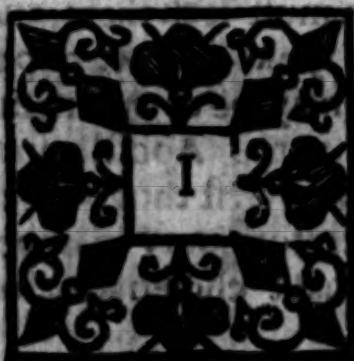
Object. You will say, this is a ground to believe Christ will save some lost sinners, But all who were lost in Adam shall not be saved by Christ, and how can I know, that I am one of these few, who shall be saved?

Sol. I answer, when God by his holy spirit shall bring home this generall truth, particularly to thy soul with divine light, life, and power of manifestation, He will so clearly witness, that Christ came to seek and to save thee, who wast a lost sinner, that thou shalt have a spirituall understanding given to know it, and to believe it, yea and thou shalt be filled with joy and peace in believing.



EPHES. I. 4.

That we should be holy.



IN this Chapter you have; First, the inscription of the Epistle, vers. 1. and therein is declared both the Pen-man *Paul*; and his office, an Apostle of Jesus Christ by the will of God; also the persons to whom the Epistle was written, the Saints, and to the faithfull in Christ Jesus, which are at Ephesus.

Secondly, A salutation, vers. 2. and therein is expressed the matter of the Salutation, *Grace and Peace*; the persons saluted you, to wit, the Saints; the Author from whom Grace and Peace comes to the Saints: From God our Father, and the Lord Jesus Christ.

Thirdly, a congratulation, vers. 3. for spirituall blessings in generall, *ὁ εὐλογῶν ἡμᾶς ἐν πνεύματι καὶ ἐν λόγῳ* &c. Who hath blessed us with all spirituall blessings, &c. or with every spirituall blessing. Whereof the Apostle mentioneth some particularly, in the following verses; to wit, Election, Predestination, Adoption. In this 4. verse Saint *Paul* hints to us.

First, that there is an Election.
Secondly, That the Elect are chosen in Christ.
Thirdly, That Election was before the Word was founded.
And fourthly, that the Elect of God should be holy, and without blame in his presence, in love.

Thus you see the occasion, and dependance of the words of the Text, which offers to your religious consideration, this plaine doctrine.

Doct. God will have his people to be an holy people. This point of doctrine needeth no explanation; And it is a truth so generally assented to by all professors, that I shall give you but one Scripture, to confirme it. *1 Thes. 4. 3. This is the Will of God, ὁ ἀγαπᾷς ὑμᾶς* your Sanctification. And indeede it appears manifestly in the Scripture of truth, that this is Gods holy will

First,

First, because God hath chosen them in Christ to this end, Ephes. 1.4. That they should be holy.

Secondly, God calls his to holiness, 1 Thes. 4.7. God hath not called us to uncleanness, but unto holiness.

Thirdly, God hath given to every one of his the holy spirit to sanctify them, Rom. 15. 16. being sanctified by the holy spirit.

Fourthly, God affords them his holy word, which is a means of Sanctification, John 17. 17. Sanctify them through thy truth, thy Word is truth. Yea, when they sin against God he will chastise them for their profit; that they may be partakers of his holiness, Heb. 12. 10. So that God would have his people holy.

Reason. 1. God will have his people to be holy, that he may be justified in justifying the ungodly, Rom. 3. 26. That he might be just, that justifieth the ungodly, Rom. 4. 5. God justifieth the ungodly, that is, He finding men and women in their blood, or in their sins, Ezek. 16. 6. 8. He (in the time of love) forgives them all their sins, covers their nakedness with the skirt of Christs Righteousness, and bids them live; This is done when God enters into covenant with them, and so they become his. Now that God may be justified in so doing, though he found them ungodly, unbelievers, impenitent, prophane, &c. He doth not onely forgive them all their sins, and so leave them ungodly, to go on in their wicked ways; But he gives them his holy spirit of Sanctification, who changeth their hearts, renews the spirit of their minde, sanctifies their wills, and affection, and produceth all those fruits of the spirit in them; Mentioned, Gal. 5. 22. 23. whereby they are made holy in all manner of conversation. 1 Pet. 1. 15. 16. And this reason the Apostle gives, Ephes. 1. 4. 6. That we should be holy to the praise of the glory of his grace, and verse 12. That we should be to the praise of his Glory. And herein is God justified in justifying the ungodly, in that he doth make and keep them holy, Jude 1.

Reason. 2. God will have his people to be holy, for the honour and glory of his Son Jesus Christ to whom he hath given them. *All mine are thine* (saith Christ in his Prayer to his Father, John 17. 1. 10. *and thine are mine, and I am glorified in them,* also verse 19. *And for their sakes, I sanctify myself, that they also might be sanctified.* Christ shall be glorified in his Saints, especially in his Kingly office, Revel. 15. 3. 4. Just and true are thy waies; Thou King of Saints; Who shall not fear thee, O Lord, and glorify thy Name, for thou only art holy. And albeit, now Christ, and his poor Saints are scorned, and despised of men; yet that Prophecy of *Ezekiel*, the seventh from *Adam*, will have its accomplishment, Jude 14.

Behold, the Lord cometh with ten thousands of his Saints. The Lord Jesus shall be revealed from heaven with his mighty Angels when he shall come to be glorified in his Saints, 2 Thes. 1. 7, 10. And in that day it will appear to all the world, that it is the great glory of Jesus Christ, that his Father hath given him so many ten thousands of Saints to be his Subjects, and himself to be their King, Isa. 33. 37, 22.

Reason 3. God will have his people holy, that they may enjoy Spirituall communion with him in this life, and eternall communion with him in heaven. The Saints do enjoy spirituall communion with God in this life, 1 John 1. 3. Truly our fellowship is with the Father, and with his Son Jesus Christ, and with the Spirit, Phil. 2. 1. And they shall have eternall communion with God in Heaven, in that Kingdome prepared for them, which then they shall receive, Matth. 25. 34. Now this communion with God, none can have without holinesse, Heb. 12. 14. Therefore God will have his people to be holy.

1. Use. Will God have his people to be holy? Let it be usefull to us, first for enquiry, what Holinesse is? And how God makes His holy? *ἁγιασμός*, 1 Thes. 4. 3. 7. Holinesse or Sanctification is a reall change of the whole Man, from the pollution of sin, to the purity of the Image of Christ, Rom. 6. 22. But now being made free from sinne, and become servants of God, ye have your fruits unto Holinesse. Here was a reall change in them from the pollution of sinne, 2 Cor. 3. 18. But we all with open face beholding as in a glasse, the glory of the Lord, are changed into the Image. Here was the other part of that reall change in them; to wit, into the purity of the Image of Christ. For as men in their naturall estate bear the Image of the earthly first Man *Adam*; so men in their spirituall estate bear the Image of the heavenly second Man CHRIST. 1 Cor. 15. 47, 48, 49. This Holinesse or Sanctification (if you have respect to the Author and efficient cause thereof) is called the Sanctification of the Spirit, 2 Thes. 2. 13. and 1 Pet. 2. (If unto the divine act of God) it is called Renovation or renewing of the minde, Ephes. 4. 23. and Rom. 12. 2. (If unto the acts and fruits of holinesse in Believers) it is called Faith, Love, long suffering, gentlenesse, goodnesse, meeknesse, temperance, &c. Gal. 5. 22. (If unto the root, fountain, and foundation of holinesse) the Scripture saith; Christ is our sanctification, 1 Cor. 1. 30. Thus you hear what holinesse is. Now God maketh His holy by his Spirit and Word; Whereby he doth convince them, that they are without Christ, Ephes. 2. 12. Maketh discovery to them of the worth of Christ, their need of him, and Gods offer of him in a Covenant of grace upon Gospell Termes; changing their hearts into the Image of Christ, 2 Cor. 3. 18.

Gives

Gives them Faith in Christ, Repentance from dead workes, Love to all the Saints, &c. *And so the very God of Peace sanctifie this People,* 1 Thes. 5, 23. Thus much may suffice touching the inquiry.

2. Use. Will God have his people to be holy? Let us make use of this, to discover who are the people of God, and who are not. Those people, that are ungodly, unsanctified, are not the people of God, such may boast of their justification, but they deceive themselves, for God hath not justified unsanctified people, 1 Cor. 6. 9, 10, 11.. They may talk of the free grace of God manifested to them, and bringing them Salvation, but they are deluded; for the grace of God, that bringeth Salvation, teacheth us to deny ungodlinesse, and to live godly. Titus 2. 11, 12. Now there are three sorts of Professors, who would be esteemed the people of God, and yet are not sanctified by the holy Spirit, they are not holy, and therefore are not the Lords people in Covenant.

The first Sort are all those legall professors who having beene by the Spirit, and Word of God much convinced of sin, *John* 16. 8. Sorely wounded in their consciences, *Proverbs* 18. 14. and some-what reformed in their conversations, by hearing godly Preachers, as *Herod* was, *Mark* 6. 20. after all this, goe about to establish their owne righteousness, and rest upon their duties, humiliation, and legall reformation; And never have their hearts changed, and renewed, nor Christ given of the Father unto them: These are not sanctified, are not the Lords. Heare what the Apostle speakes to such among the Galathians. *Are ye so foolish? having begun in the Spirit, are you now made perfect by the flesh? Have you suffered so many things in vaine? If it be yet in vaine.* Well such of you as God hath chosen in Christ, that you should be holy, &c. Hee will also by his Spirit and Word convince you of righteousness, to wit, that all your owne righteousnesses are as filthy rags, *Isa* 6. 6. That being ignorant of Gods righteousness, you have gone about to establish your owne righteousness, *Rom.* 30. 3. and that you must be found in Christ, not having your owne righteousness, which is of the Law; but that which is through the Faith of Christ, the righteousness which is of God by Faith, *Phil.* 3. 9.

The second Sort are all those formall professors, who seeme to be onely religious, *James* 1. 26. *Having a forme of Godlinesse, but denying the power thereof.* 2 Tim, 3. 5. These will tell you they rest not on duties, trust not to their owne righteousness, confide not in their Humiliation, as legall Professours do; But they (after much trouble of conscience for their sinnes) got comfort, joy, and peace, in applying some promises of the Gospell to themselves: Consider I pray you, the Parable of the stony ground hearers: They on the Rocke, are they, which when they heare receive the

Word with joy, and these have no root, which for a while believe, and in time of temptation fall away, Luk. 8. 13. Here was some (plowing though it went not deep enough) and some Harrowing also, to cover the good seed; after this there was some joy, but no root; Here was the Word convincing, and wounding, and comforting but no Christ, (who is called the root, Colosse. 2. 6, 7.) to quicken, renew, and sanctifie: And therefore, though they believed awhile yet they fall away, in the time of Temptation. And this is the condition of formall Professors, they get comfort in promises, but they receive not Christ and his sanctifying comfort in spirit in the promises: let such hear what the Lord by his Prophets speaks to a formall professing people, Isa. 50. 11. *Behold all ye that kindle a fire that compass your selves about with sparkes, Walke in the light of your fire, and in the sparkes that ye have kindled. This shall ye have at my hand, ye shall lye downe in sorrow.*

The third sort are all those carnall Professors, who say they are the people of God, and hold the common Faith, Titus 1. 4. which is the faith of Gods Elect, Titus 1. 1. And believe the common salvation: Jude 3. That is to say, common to every one that believeth, both Jew and Gentile: Rom. 1. 16. But notwithstanding all this profession of generall redemption, they themselves are the servants of corruption: 2 Pet. 2. 19. For they take liberty to live in sin, and walk after the flesh, fulfilling the lusts thereof; turning the grace of God into lasciviousnesse, and denying the onely Lord God, and our Lord Jesus Christ: Jude 4. They are so far departed from the Faith, which they sometime professed, and seemed to have, 1 Tim. 4. 1. that they question whether the Scriptures of truth be the Word of God? Whether Christ be the Son of God? Whether the first day of the Week be the Sabbath of God? And they are so farre from living godly, and walking in the way of holinesse, that they totally omit all holy duties, they refrain prayer, they speak not of the word of God when they rise up, nor when they lye downe, nor as they sit in the house together with their familie: They do not partake of any Ordinances, nor performe any worship to God. And as for sin, they make a mock at it; some of them say God takes no knowledge of their sins, he sees no iniquitie in them; others affirm, that they have no sin, they are borne of God, and they cannot sin. And some others are bold, to say, they are justified persons, and therefore all their words and actions are alike acceptable to God, and well-pleasing in his sight, &c. But these carnall Professors are not holy, are not the people of God: This may make some discoverie of those, whose hearts are not right with God; to whom I would give the Apostles exhortation, Acts 8. 22.

3. *Wc.* Will God have His people to be holy? Then may this doctrine
occasion

occasion a deep Humiliation, and godly sorrow in believers for their unholinesse, carnalnesse, and sinfulness in heart or life, O beloved, let you and I commune with our owne hearts, how much unbelief, hypocrisie selfe-filthinesse, formality and wickednesse, shall we upon diligent examination finde still remaining in us? What vanity of minde and carnality is in our hearts? How many hard thoughts of God have we still? Notwithstanding all the experiences God hath given us of his unchangeablenesse, his faithfulness, and his everlasting loving kindnesse in Jesus Christ: How apt are we by an evill heart of unbelieve, to depart from God? Alas what sinfull contemplations have we in our Spirits? What evill concupiscence? How do our hearts run out after the creature-comforts of this world, and how are our affections still set upon the things below Christ and God? How many Idols are set up in our hearts? How great is our self-love, self-seeking, self-confidence, self-dependance, and self-sufficiency! O what high thoughts have we sometimes of our selves, our gifts, our graces, our experiences, our performances? Surely we have just cause (if God will in mercy work in us godly sorrow) to be ashamed to mourne after a godly manner, and to loath our selves for the abominations of our owne hearts. But my brethren, let us examine our lives, and search and try our wayes, as well as commune with our hearts, for the eye of the world is open upon us; God, and Angels, men and Divels, all observe us (who are believers) they hear what we say, and take knowledge what we do. O beloved, how much vain, carnall, and sinfull communication comes out of our mouthes, that ministers no grace to the hearers? How many idle words do we speak? what unprofitable talke have we among our selves and with others; not gracious, not seasoned with the salt of truth and holinesse, but very unsavory speeches. And when we meet together, and speak one to another of religion, we are apt to speak slightly, rashly, formally, inconsiderately, and not soberly, humbly, and graciously, as becomes the Saints. Yea, our conferences sometimes turns to vain janglings, and un-edifying disputes, wherein we strive for victory, or to maintaine our owne opinion, more then truth; But besides all this, How much ungodlinesse is there in our actions? Albeit God preventeth us by his grace, from doing actions simply and grossely evill and ungodly, as drunkennesse, uncleannesse, &c. Yet in doing lawfull things, we often mis-carry; the Messengers of Christ do sometimes preach themselves, Fathers of families do correct their children sometimes after their pleasure, provoking their children, being bitter to their Wives sometimes. Oh how uneven do we walke in our callings and relations, wherein we should especially shew forth the power of godlinesse! Oh had we tender

hearts, and were we truly sensible of our sinfull miscarriages, we could not speak of those particulars without teares of godly sorrow. Can we consider how many yeares we have possessed the Gospell, how long we have enjoyed the word preached in season and out of season unto us, and yet how little our conversation is as becomes the Gospel, how little we have profited, how little we have grown in Grace, and in the knowledge of Jesus Christ, and not be affected to mourne under the feeling of our unprofitablenesse, and great barrennesse. But I hope God will give us repentance unto salvation, not to be repented of for all our unrighteousnesse.

4. *Vse.* Will God have his people to be holy? Let it be usefull for the consolation of every true Beleiver; especially such as at present groane under the tyrannicall power, or captivating bondage of any corruption; And sigh to God for supply from Christ of any grace wanting, or weake in their apprehension, sence, and feeling. Harken poore mourning soules, and consider what may be said for thy comfort, and search the Scriptures, whether it be so or not.

Know first, That Gods eternall purpose toward thee (who art a true Beleever) in chusing thee in Christ, was, that thou shouldest be holy, Ephes. 1. 4. and Rom. 8. 30. I have purposed it (saith God) I will also do it, Isa. 46. 11.

Secondly, That God hath made with thee an everlasting Covenant of Grace and Holinesse, wherein he hath given thee many great and precious promises, to pardon sin, to subdue iniquity, and to put his Law in thy minde, and write it in thy heart, Jer. 3. 31, 34. and 32. 40. with Heb. 8. 10. 11 12. Micah. 7. 18, 19, 20. with 2 Pet. 2. 3, 4, to the 11 verse.

Thirdly, that Christ hath prayed to his Father for thee, that hee would sanctifie thee, John 17.1. and 17.20.

Fourthly, that Christ sanctified himself for thy sake, that thou also might be sanctified, John 17. 19, 20.

Fifthly, that God hath given thee the Spirit of his Son, Gal. 4. 6. who is a comforting sanctifying Spirit, yea the Comforter, John 14. 16, 17, 18. And he that sanctifieth all the people of God, 1 Thes. 5. 23.

Sixthly, That faithfull is God who called thee, who also will do it, 1 Thef. 5. 24. He called thee unto Holinesse, 1 Thef. 4. 7. and he will both make thee holy. [He hath said thou shalt be holy, Levit. 11. 44, 45. and 19. 2. That is such a command, as hath the force of a promise in it; And though that place, Levit. 20. 7. is, והתקדשתם והייתם רקשים *Sanctifie your selves therefore and bee ye Holy*; yet the 70. Interpreters renders it, *Et sanctificabimini, & eritis sancti.* And so doth the Chaldees Paraphrast render it also. And *Hierome* translates that

that place, in the first of Pet. 1. 16. *αγιος ἦτε*, Be ye holy, *Sancti eritis*, Ye shall be holy : And indeed, there is *ἱερός*, in the Margent of one Greek Testament, for God can put a being to his Word] And therefore be of good comfort, thy sinnes are forgiven thee, Matth. 9. 2. And sinne shall not have dominion over thee, Rom. 16. 14. The Grace of Christ is sufficient for thee, 2 Cor. 12. 9. He is full of grace, John 1. 16. According as his divine power hath given us all things, that pertain unto life and godlinesse, 2 Pet. 1. 3.

5. Use. Will God have his people to be holy ? Let me conclude with an use of exhortation to holinesse ; *As he that called you is holy, so be ye holy in all manner of conversation*, 1 Pet. 1. 15. God will have his people holy at all times, in all relations, and in every condition.

Therefore I beseech your brethren, and exhort you in the Lord, and for his sake, to be holy in all manner of Conversation, holy in your callings, for godlinesse is great gaine : holy in your Families, in your shops, in your journeyes in all your wayes, and in all your relations Godlinesse hath the promise both of this life, and that which is to come. Piety hath a majesty in it, it will give you a throne in the Consciences of others, that they dare not sin in your presence. Holinesse is an ornament to your callings, to your persons, to your Families, and to the place where you live. The more holy the more like your Heavenly Father, and the more you glorifie your Heavenly Father, and the more you adorn the Doctrine of Christ ; yea, the more communion you have with the Father and with Christ. Having therefore these promises, dearly beloved, let us cleanse our selves from all filthinesse of the Flesh and Spirit, perfecting holinesse in the fear of God, 2 Cor. 7. 1, 4. great is my boldnesse or speech toward you in this exhortation, because I desire fruit that may abound to your account : and give me leave to presse this exhortation upon such believers present who have carnall parents, yoke-fellowes, or other carnall friends. You would have your naturall friends converted, and to that end you pray for them, mourn over them, many a sigh, and many a tear, it may be, they have cost you ; but they live in the flesh still, are carnall still.

Oh let not an holy conversation be wanting, that may further their conversion, 1 Cor. 7. 16, 17. And if any obey not the Word ; they also may be wonne , without the Word, by your godly conservation, 1 Peter, 3. 1. And if they be not drawne thereby to a love of the Truth, yet their mouthes will be stopped, that they cannot speake against it. Would it not be a comfortable thing, to have a carnall Father speake thus of his godly Sonne, or Daughter ; to wit, I was unwilling my Children should go so often to hear Sermons, and be so often at Conferences, and private

private fasts, and the like; But I have observed, that since they professed Religion, and gave themselves to pray, and read the Scriptures. They have been much more dutifull to us their parents then before, and they are more diligent in their callings. If this be the worst, they shall have liberty to professe the Gospel still. The like I might speak of other relations. But should carnall parents or friends have cause by your loose or uneven walking to speake evill of the wayes of God, it would be very uncomfortable to you, and dishonourable to the Gospel. I shall conclude in the words of the Apostle, Phil. 4. 8. Finally, Brethren, Whatsoever things are true; Whatsoever things are honest, just, pure, lovely, or of good report, If there be any vertue, and if there be any praise, thinke on these things, and the God of peace shall be with you, verse 9.

One objection had need to be answered, before I end, and that is this; May some say, you have exhorted us to holiness, and the Apostle tells us, 2 Tim. 3. 12. All that will live godly in Christ Jesus, shall suffer persecution.

Object. How may we be encouraged and strengthened against the feares of persecution?

Solu. I answer, First pray to God, that he will furnish you with suffering graces, against persecuting times, Col. 1. 9. 10. 11. Secondly improve your interest through Christ in the promises, and believe, that the more sufferings for Christ, the more comfort by Christ, 2 Cor. 1. 5. The more sufferings the more holiness, Heb. 12. 10. The more sufferings the more happiness. 1 Pet. 4. 14. Onely take heede of sufferings as an evill doer, verses 15. 16. And if any suffer as a Christian, Christ will suffer with him, Isa. 63. 9. Christ will share with you in your suffering persecution. Acts 9. 4. 5. And you shall share with Christ in glory, Rom. 8. 17. But you must be holy in sufferings, also praying for them that persecute you, as Christ taught and practised: and so did his Martyr Steven, Acts 7. 60. *Lord lay not this to their charge:* And so let us pray for them that now disturbed us.

FINIS.

The Weekly Account.

Containing,

Certain Special and Remarkable Passages from both Houses of PARLIAMENT;
And Collections of severall Advertisements;
From, —

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The Prince.	}	The Lord Ashley.	}	Col. Whaley.
Sir Thomas Fairfax,		The Lord St. Paul.		Col. Jepson.
Sir Hardresse Waller.		The Lord Byron.		Col. Graves.

The Enemy flying before Sir Thomas Fairfax, many prisoners taken. The rising of Glamorganshire for the King. And the true Copy of a Letter to the Duke of Yorke. Col. Graves with 1500. Horse gotten between the Enemy and Oxford, and of a late Encounter between them and Col. Ippsons Regiment. Sir Hardresse Wallers proceedings against Exeter. The Princes Muster in Cornwall, and what followed thereupon. The plundering of Andover. The Lord Ashley's raising the siege at Masefield House, his plunderings in Warwick-shire, and the preparations against him. Of the taking Ruthin-castle, The last News from Newark and Litchfield

From Wednesday the 11. of Feb. to Wednesday the 18. of February.

WEDNESDAY, Feb. 11.

From the Enemies quarters in Cornwall, it was this day certified, That the instant, the Prince was at Pendennis Castle, and Order given for victualling *Mans Castle* for 3. Months, also great preparations at *Thramaton Castle*, and *Lorster-man Castle*. There was lately a Muster at *Truro*, and a pretty full appearance; they were intimated against the Forces before *Exeter*, but most of those after the Muster got away to their own homes. They also reported that certain Ships put forth to Sea from *France* for *England*;